1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

gradual, but by six the child is already able to cover ten or more miles with these travel aids. Children begin to feed themselves at about three years of age.

No effort is made to give a child sex instruction, and since people rarely discuss sexual topics, children are limited in the information which they may acquire about this subject. Sexual prohibitions are explained obliquely and with many euphemisms, so that the prevailing attitude toward sex as something highly personal and restricted cannot fail to be transmitted. On the other hand, some awareness of sexuality may be gained when a child loiters in the mixed company of adolescents and unmarried young people, who engage in sexual teasing and sometimes make threats or references without regard for the presence of youngsters. Since parents and children sleep in the same dwelling room, it is likely that children are early exposed to sexual activities, the meaning of which is not explained. When adults are intoxicated there is also a relaxation of sexual taboos from which youngsters are not protected. A sense of modesty begins to be inculcated in the child when he is three or four years old, and children of that age will not urinate or defecate in the presence of other people. Now the mother also warns a child of any indecent exposure in a public place.

Some effort is indirectly or directly made to inculcate induration to pain, fatigue, and cold. Young children of five and six are often required to walk up to fifteen miles with parents who are bound for a trap line or hunting place. Minor ailments are seldom regarded as an excuse for delaying such journeys. In winter some parents directly advise an older child not to try to keep his hands warm all the time but to get used to having the fingers "half frozen." In that way, it is explained, they will become better able to withstand cold. Children are also warned of the dangers present in the environment when the temperature is very low; for example they are taught that in such temperatures the bare fingers or mouth must never touch metal.

With regard to formal education, most of the parents are ready to send their children to summer mission school and, at least in early years, try to insist on such attendance. Schooling is not valued for opportunities which it opens for the child, but rather for the advantages it offers parents. Commenting on his grandson's education, River Joe expressed this attitude when he said: "Me boss that kid . . . I raise him. Learn something, he good for me that way." The school in Lower Post follows a leisurely program of instruction. Counting and reading occupy a fractional place in the curriculum, which also attempts to teach religion, values of cleanliness and hard work, and even includes the teaching of French and English folksongs.

In 1945 the mission, in conjunction with the Indian Affairs Branch, sent eight children ranging from five to twelve years old to a Catholic boarding school at Grouard, Alberta, 700 miles south of Lower Post. Here they will receive two years of education. Heretofore such outside education has been limited to one or two youths going to the mission boarding school at Lejac, on the Pacific Coast.[9] The value of such short term education is, of course, limited. Richard Day and Harry Lang, who were both educated in boarding schools, are capable of simple writing with poor spelling. In Harry, education also contributed to some dissatisfaction with the limited stimulation of Lower Post.

Many young children, from four to eight, express relatively little animation or spon-

[9] The school was built with Government funds and is taught by nuns. See Carroll, *The Vicariate of Prince Rupert* (1946), 24-25.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

553 the youngster. Instead the choice of a name depended on the whim of the parents. This name was retained until adolescence. Teknonymy was not admitted.[1]

854 For a year and a half or two years the moss bag served for carrying the baby. In
855 this container he could also be hung from the lower branches of a tree and rocked.
[863] Following discontinuance of the baby pack children up to four continued to wear a knee-length dress or coat, a moose-hide diaper lined with moss. Trousers for a boy followed the achievement of cleanliness training. Before verbal instruction in the use of the bush came to be given, toileting habits were inculcated with the aid of a moss-lined bark vessel. In summer a child who had been released from the moss bag slept in a cradle swing. In winter for greater protection against cold he passed the night alongside his mother. Babies received encouragement to crawl but were not allowed to stand erect too early for fear of injuring the limbs. Nobody discouraged finger sucking and the "black dirt" collecting on the surface of the baby's palm was regarded as "baby food." A mother removed a loose milk tooth by pinching it between index finger and thumb. With the tooth she then described a circle on the crown of the child's head, repeating the formula, "Rabbit tooth, rabbit tooth." The rite promoted the rapid duplication of the lost organ. The extracted tooth ended up cached in the split of a dead tree. If it were discarded on the ground future teeth would grow in at wrong
857 places. Young children amused themselves with bull-roarers, the blades of which were often decorated with charcoal or animal blood designs; buzz toys, twirled on rawhide lines, and simple swings. Dolls did not constitute playthings.

861 Kaska parents did not neglect disciplining in the event of a child failing to take
863 over socially approved habits. Discipline ideally attached to the like-sexed parent, although manifestly the mother exerted more authority because she was in constant
867 interaction with the young child. If toilet training did not occur in a reasonable time, a child's hands might be lightly whipped with a willow switch. Disgust for the body wastes was also inculcated. Children of the same sex could urinate and defecate together in the bush but children of opposite sex were early prohibited this degree of intimacy. Lying brought about whipping, while truthfulness won praise for its magical association with future hunting ability. A girl who stole might be hung by the feet and whipped on her legs. Only women witnessed this punishment. A father beat his son for theft. A child of either sex who stole might have an awl point pressed against the fingers or ears. A too aggressive boy received whippings with a length of braided
865 babiche. People felt that a boy who showed early aggressive tendencies would become
864 cowardly when he matured. Children were dissuaded from sex play by parents pointing out how it threatened a boy's hunting prowess and could cause a girl's death. Sexual curiosity met the warning, "Your eyes are going to be blind." A masturbator's hands were whipped with a willow switch

868 Sex typing received serious attention in late childhood. A youth of 12 began to ac-
882 company his father hunting and so learned to track, ambush, and butcher game and became familiar with the habits of animals. A girl continued to spend much time with her mother, who encouraged feminine pursuits. Girls were dissuaded from playing with

[1] Teknonymy has been reported for the Tlingit. Jones, *Study of the Tlingets of Alaska* (1914), 31.